THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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FOUNDATIONS

THE CRITICS of Jesus Christ in his lifetime complained that his disciples did not wash their hands before meals, neither did they wash after returning from the dust and flies of the market-place. The critics (the Scribes and the Pharisees) pointed out that these observances were, according to the commands of their religion, imposed by God. By neglecting them the disciples were neglecting God. Jesus replied that the critics were mistaken, such observances were not imposed by God: if a man cleansed the inner life he was much nearer God through that act than by ceremonial observance, no matter how decent and salutary.

This teaching, at its time and place, was revolutionary. It still is.

Customary Observance

Jesus Christ was denying that any social or religious observance, merely as such, had any sanction from God. He was affirming that the crude and humble men who were associated with him, the fishermen and labourers, who were unlikely to carry out certain social habits were, if they lived in a certain way, far more righteous than the cultivated men who devoted themselves to a ceremonial observance of God's law. The memories recorded in the New Testament are of course unjust to the cultivated men. The Scribes and the Pharisees were good men — or at least men who tried to dedicate themselves to goodness as they saw it — which is as decent an act as can be expected of most men. But for Jesus customary acceptance of what is good was not enough. This kind of good could be a crust hiding a lie underneath. To wash your hands and condemn or despise men who did not was to miss the crux of the religious situation. You forgot that the man you despised was a man; he shared your nature; and in despising him you were, unknown to yourself, despising yourself.

Second Most Powerful Nation

The kind of thing condemned by Jesus is still prevalent in human society. It is for instance customary to admire what is called success and to condemn the lack of it. Direct religious sanction is not given to success — although such a sanction is often barbarically present — but it is regarded of sufficient importance to receive rites and comments which indicate admiration. It is true, for instance, that Russia is now the second most powerful nation in the world whereas, among the great powers; thirty years ago it was one of the weakest. This transformation of a weak state into a strong one receives general admiration; the forces which accomplished it are considered worthy of respect; what is not considered worthy of notice in this are the millions of weak innocent people who have been defeated in the process. Their human nature has been despised. The accomplishment receives admiration and social accord, the evil which it disguises is ignored.

Two Men

This customary observance of a certain type of success can be seen in more gross particulars. The greatest man in French history, according to the bulk of attention given to him, is Napoleon. Save for certain incidental effects his wars and battles left Europe very much where he found it. He managed to slaughter more men than most other such "great men" in history, and he managed to persuade men to organize such slaughter on a grandiose scale. This is regarded as "success"; there simply must be something worthy of admiration in a man who can dominate other men in such a manner. Customary observance of certain standards of greatness assert that Napoleon deserves admiration and he receives it. A man like Louis Pasteur who did not destroy life but saved it, who influenced history in a manner inconceivable to a Napoleon, is ignored in comparison. The values of what is correct in society demand that the soldier and "arch-moulder of society" should receive acclaim. In a sense which has a profound influence upon the lives of all men everywhere the man who obeys "what is done," that is, who changes this, that or the other thing, in the full sight and approval of his fellows, particularly if it is done on a grandiose scale, is called great. It is this kind of thing which Jesus denied. It is this kind of thing which still makes his teaching revolutionary among all the so-called revolutions.

The Strong Society

The foundations of the true society, and therefore the really strong society, lie in the values which Jesus Christ made revolutionary. He broke through the crust of what was considered right, or which received the admiration of men, to the living stuff of goodness beneath. In modern terms Louis Pasteur is infinitely greater, namely nearer the Kingdom of God than Napoleon. The same is true in every modern context.

According to the standards of Jesus of Nazareth the society or societies that will ultimately lead the destinies of mankind are those which perceive these inner truths.

SCIENCE AND THE BIBLE

By Fred Kenworthy

IT WILL BE agreed that whatever has been the authority of the Bible in the past, in the modern age it has lost a great deal of its power and influence. Bible reading has largely gone out of fashion, and to millions of people to-day it is a closed book. The time has passed when the most honoured book in the house was the Family Bible. The great tomes, bound in leather and fastened with a clasp, with the dates of births, marriages and deaths carefully inscribed therein for generation after generation, are no longer to be seen in the homes of the people. That does not always mean they are not there, but they have lost their place of eminence, and may be relegated to the box room or the attic where they lie year after year with the covers unopened and the pages unread. Then, at some removal, the Family Bible may find itself discarded with the out-of-date furniture.

This change has taken place almost within living memory, and the reasons are not far to seek. The incredible mass of literature, good, bad and indifferent, which pours in a ceaseless stream from our printing presses, leaves little time for Bible reading. At one time almost the only book open to the humble reader, it is now but one among millions. To the members of a highly complex technical and industrial civilization its atmosphere, and the environment of its people, are strange. Much of the vocabulary and the beautiful imagery of the Bible are drawn from country life and may be lost on a people who are for the most part town bred, and who are surrounded by mechanical marvels. It does not, as formerly, grip their imaginations. We are reminded of the American preacher who once suggested that as people nowadays are more familiar with motor cars and tractors than they are with sheep and shepherds the opening words of the Twenty-third Psalm would have a much better appeal if they ran: "The Lord is my bottom gear who helps me up steep hills."

Remote From Experience

A stronger reason for the modern neglect of the Bible is the belief still widely and quite erroneously held that "science has destroyed the Bible." That opinion falls very far short of the truth, for what science has done is to destroy parts of the Bible that do not matter; it cannot discredit its moral and spiritual truths that are as relevant to human life as when they were written. It must be admitted, however, that defenders of the Bible have often done much to defeat their own cause. They have attempted to uphold a view of the origin and nature of the physical world that ceased to have any value centuries ago. And when expeditions are sent to try to find the remains of an Ark upon what is thought to be Mount Ararat the real issues that concern the Bible are only confused.

A further difficulty that confronts the reader of the Bible to-day is that he usually reads it in a translation that is some 350 years old and is based upon translations that are much older still. Copies of the Bible sold to-day are still mainly copies of the Authorized Version of 1611. No other book has had such a profound influence upon English life and literature and the beauty and majesty of its language have been unsurpassed. Nevertheless, impressive though the authorized version is, it is not written in the language of to-day. It is archaic, reminiscent of a past age. Nobody speaks or writes in that way to-day. And when people read it, they have a feeling that it is all very remote from their experience.

A Remarkable Record

For all these reasons, and for others, such as that what is called Biblical Criticism has somehow robbed the Bible of its place apart, it is a much neglected book. Yet when the Bible is read with a true understanding of its compilation, its growth and its setting against its environment, it gains immeasurably in significance. The modern reader must learn to discriminate between what is of permanent worth and what can be discarded. For the student of religion, there is indeed very little that can be ignored, since it is a remarkable record covering over a thousand years of man's spiritual development. But for the life of religion to-day, for all who seek truth, wisdom and guidance, it must be read with understanding. And the means of achieving that understanding are more readily available to-day than ever they have been.

Anyone, for instance, who is willing to take time and trouble, and will apply himself to a little book of some 180 pages with a title whose implied claim is fully justified will find the Bible revealed afresh to him.[1] *How to know your Bible* succeeds admirably in its design to give the reader who has no pretence whatever to scholarship a true insight into its meaning and authority for modern life. The author knows what is relevant to the real assessment of the Bible's worth and what is not; his work is written in a clear and readable style; and under his guidance the books of the Bible that speak to men of the twentieth century as directly as they spoke to men in the eighth century B.C. or the first century A.D. do indeed come to life. When he deals with questions that still engage modern scholars in earnest debate the reader can rest assured that the point of view that is presented is one that commands a very wide measure of agreement.

Modern Translations

How to know your Bible is designed for use with the Revised Version. When that Version was prepared at the end of last century as much was kept of the Authorized Version as possible. It was apt, therefore, to fall between two stools — between respect for the traditional renderings and the demands of contemporary scholarship. Often the better reading is to be found not in the text but in the margin. No one who wishes to do the Bible full justice should fail to read it, or parts of it, particularly the Gospels and the Pauline epistles, in one of the many excellent modern translations that are to be obtained. Dr. James Moffatt's translation of the New Testament was first published in 1913 and his version of the Old Testament followed in 1924. The whole work was completely revised in 1935.

Its popularity has been deservedly constant, and some of the finest modern scholarship has gone into the seventeen volumes of the Commentary on the New Testament which has the Moffatt translation as text. Now a handy vest pocket edition of the Moffatt New Testament has appeared[2]. No larger in size than a small diary yet in clear type that gives no strain to the eyes it is excellent for reading in train or bus — or in bed. Any minister who reads from a modern translation in church knows that the reactions to it will be very varied, ranging from warm approval to violent opposition. Some will realize that the Bible is a living, vital book; others, familiar with the A.V. from childhood, will almost threaten resignation of their church membership. Let anyone who doubts the value of a modern translation of the New Testament try one simple experiment. Let him read any one of the generally accepted Pauline letters (*How to know your Bible* will tell him which these are) in either the A.V. or the R.V. Let him then read the same letter in the Moffatt New Testament (or the corresponding parts that are to be found in the *Golden Treasury of the Bible*). He may not agree with all that Paul has to say, but he will have a far, far better idea of what it is that Paul is talking about than ever he had before!

[1] *How to know your Bible*. A. Victor Murray. George Allen and Unwin. 12s. 6d.

[2] *The Moffatt New Testament*. Vest Pocket Edition. Hodder and Stoughton. 7s. 6d.

COMMENT

European Union

SPEAKING in Washington a few days ago, the Belgian Foreign Minister is reported to have said that the idea of European Unity at all costs was sinking day by day deeper into the minds of the leaders, and into the implicit understanding of the people of Europe. From the military and economic angle, he said, the facts compel one to draw one clear conclusion—"Unless European nations get together, they will sink together." That union has come a step nearer by the ratification by the Lower House of the West German Parliament of the treaty to bring the Germans into a European army, although it still has to run the gauntlet of the Council of the States, and possibly a constitutional problem is involved. Britain has gone a long way to meet French hesitations, and this year may see the European Defence Community a reality. The European Political Community is not yet in existence, but there was a large majority for a draft treaty, although M. Spaak in a short speech after the vote stated that much goodwill will be necessary to make the European idea triumph over private ideologies, and that some of the speeches had shown that there was still a good way to go.

An attempt is being made to establish a European Agricultural Pool, but there is considerable difference of opinion as to whether or not another supra-national organization, like the Coal and Steel Community, should be established, or whether the existing facilities under the O.E.E.C. should be strengthened. The experience of Benelux, the economic union of Holland, Belgium and Luxemburg, and of the Coal and Steel Community, show, however, the great difficulty that lies in the way of bringing union where divergence has been the rule for centuries, since the different patterns of taxation and economic policy are making it very difficult for the Dutch to co-ordinate their agricultural policy and that on coal and steel with those of her neighbours. European unity is making its first halting steps—that is all we can say so far.

Problems of the United Nations

"FORCE alone," says Bertrand de Jouvenel, "can establish the central governmental authority in communities, habit alone can keep it in being, but to expand, it must have credit." Judged by such a standard the United Nations falls, as an organization for government, far short of the ideal. When it was established, it had behind it, apparently, the whole force of the victorious allies in the Second World War. Since then, there has occurred a split in the ranks of the allies, which has been reflected in the discussions and acts of the United Nations itself. A regular habit of obedience to its decisions and policies has grown up within the field of economic, social and humanitarian activities, although in the field of political activities it is notoriously absent; but—as I know only too well, having been Secretary of a branch of the United Nations Association—the stock of credit at the disposal of the United Nations as a political organization has fallen very low.

The weakness does not lie within the constitution of the United Nations. We deplore the constant use by Russia of her veto powers as a member of the Council, but no constitutional alteration could get over the *de facto* impossibility of carrying on the work of the United Nations in the face of uncompromising Russian hostility; and it is better to have open opposition than clandestine treachery; we know better where we stand. At the present moment the two most difficult problems presented by the United Nations concern respectively the position of Nationalist China and the appointment of a successor to Mr. Trygvie Lie as Secretary-General.

The Reality of China

IT is absurd that the discredited and exiled Nationalist government of China should hold a seat on the Security Council and in the Assembly, whilst the Communist Government which has a greater hold in the hearts and minds of the Chinese people is ignored. As Mr. Nehru put it not long ago, non-recognition of the reality that was China, and the acceptance of "a small island off the coast" as representing China, were the basic factors at the heart of the present situation in the East. "Non-recognition of reality leads to artificial policies and programmes." At the same time, even if Western Powers had a unified policy on China, a seat on the Security Council could hardly be offered to a power that is waging bitter war against the United Nations itself.

No Third Force

WHEN Mr. Aneurin Bevan addressed the members of the Indian Parliament at Delhi, he was not in all points able to carry his Indian hearers with him. Mr. Nehru said that he could not quite understand Mr. Bevan when he spoke of a "third Force" as a balance between the opposed forces of Soviet Russia and the United States. "If," he said, "it means a military *bloc*, I not only think it undesirable, but I do not think it possible. Even the biggest countries are small in comparison with the two great Powers"; and the recent publication of the figures setting out the contribution of each country to N.A.T.O. bears this out, for the United States contributes £49,000 million, whilst Britain, the next biggest contributor, is credited with only £4,995 million.

The trouble over the appointment of Mr. Lie's successor seems to show, also, that Russia is determined to have no third force. There are a number of men connected with the United Nations, who are well-qualified to take up the post vacated by Mr. Trygvie Lie, notably the Canadian, Mr. Lester Pearson, whom the Assembly wished to appoint; but the Russian veto seems to make not only that appointment, but that of a member of any state except a satellite country, an impossibility. This intransigence shows that Russia will recognize no neutral in the rivalry that has sprung up primarily between the United States and Russia; and that for her the motto is—"He that is not for me is against me."

Commentator.

WHAT IS ART ABOUT?

By Herbert Crabtree

THIS age-old question must have been thoughtfully asked by many visitors to the Exhibition of Mexican Art now on view at the Tate Gallery. This exhibition must surely be one of the most remarkable of its kind to have been seen even in London for many a year past. To glance at the visitors and to overhear snatches of their comments as they move along bewildered from one object to another is almost as striking an experience as to examine the exhibits themselves. One could almost compile a dictionary of forbidding adjectives from their remarks: horrific, terrifying, macabre, gruesome, were expressions heard quietly muttered. Not once was the comment heard, "how beautiful," yet in truth it might well have been said of many of the works displayed.

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If the popular notion that art is solely concerned with the expression and pursuit of beauty is still widely entertained, those who hold it would find themselves hard beset to justify it just now at the Tate Gallery, for almost everywhere it is a concern with some other emotion that is primarily evident. Especially is the thought of death and the emotions evoked by it strikingly emphasized. One is hardly surprised to find this in the case of the sculptured gods worshipped by the Mexicans in the pre-Columbian age, for that is fairly common among primitive people (though one wonders whether those who fashioned these elaborate figures could rightly be described as primitive). A goddess with a girdle of human hearts and a necklace of skulls arouses no marked sense of distaste, for that is rather what we expect, but what of the objects to be seen in the room devoted to folk art?

It is a large room, and the first impression on entering is one of brightness, vivid colouring, and gay display. But that impression soon passes on closer inspection. There are the sweetmeats, for instance, made of marzipan and sugar-icing, which are sent as gifts to one's kinsfolk and friends on All Saints' Day. A nice thought, one might suppose, if these

presents were not made in the form of skulls! Then there is the wedding group of small doll-like figures, dressed in peasants' festival clothing. A charming little group it would be were it not that each figure is a skeleton with a grinning skull and clothes hanging loosely and awkwardly on the bony frame. Truly, this is a "death culture," one feels impelled to say.

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But that is not all, for beauty is also there, a quality to be found in almost every exhibit when one looks for it. Even the marzipan skulls and the bony bride and bridegroom are fashioned with exquisite skill and evident aesthetic delight. The funerary masks and images, and the rock crystal skulls with their shimmering luminosity, from the Aztec culture, reveal a strange but fascinating sense of beauty. Is it only that our associations differ from those of these people? Were they haunted by the same eternal appeal of beauty which we too feel? Is it not something that is from beyond time, like the Platonic "forms," that links them in a real degree with us? Look at the stone rattlesnake with its ugly head and its deadly fangs just ready to strike. Then look in the mirror placed underneath so as to reflect the concave underside of the image. A glance at the reflection at once reveals a patterning of concentric rhythmic rings, picked out in the most chaste and harmonious colourings that one could ever see, and one gazes bewildered by the sheer loveliness the sculptor has achieved.

It is as though he despised beauty in its outward form, but could not lavish too much skill and devotion to the task of creating it in concealment. Only in the Modern and Contemporary Art section is beauty in many cases deliberately and almost ostentatiously avoided. There is nothing but horror in some of the modern pictures, with their overpowering message of violence and death. Executions, hangings, shootings, stabbings, and the like abound. Here are some of the titles taken in sequence from the catalogue: "Human sacrifice," "Dismembered," "Indian pierced by a lance," "The hanged," "Face pierced by an arrow," "Slave in irons." Where is the touch of the Eternal here? It is a brutal manifestation of violent and cruel destruction, and of human futility. Is this truly representative of our modern values?

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If the visitor feels like it, he can move on into an adjoining gallery where he may inspect the prize-winning and many other entries in the International Sculpture Competition on the subject of "The Unknown Political Prisoner." What his reactions here will be cannot even be imagined, but he is certainly likely to repeat the question, What is it all about? Abstractionism here is pushed to the limit—and falls over backwards. Yet there is a great similarity of style, so one supposes there must be something common in the purpose of the artists. But can abstraction carried to this point really convey to others any meaning at all? Perhaps the art critic of *The Times* has at last posited the right question when he asks, "Is the emperor really wearing any clothes at all?"

Let us try to summarize the issue. Art is concerned with the effective expression of any emotion, it may be fear, anger, lust, what you will. All that matters is that the emotion shall characterize some value felt by the artist to be significant and important. There may be no aesthetic element in the emotion or its expression at all, but if there is we shall find it in the sense of beauty. It may be so subtle as not easily to be seen, it may even be formally concealed, but it will be there, and those who are sensitive to it will discover it. The sense of beauty is indeed the essential quality in specifically *aesthetic* valuation, but it is far from being the only valuation in art.

Perhaps what is lacking in abstractionism is a realization that pure aestheticism does not exist and cannot be truly represented. At best, it can only be suggested. The Aesthetic Man exists no more than did the Economic Man, so beloved of political theorists, a century ago. All our valuations are mixed, never pure, and there comes a time in all human pursuits when the supposedly best—the abstract ideal—becomes the enemy of the good. Is it not now high time that the emperor put on his clothes?

WHAT A YOUNG UNITARIAN EXPECTS

By John Whitehead

(Mr. Whitehead is resident in Glasgow, and comes from Stalybridge. He is 27 years of age and is a graduate of the Institution of Electrical Engineers.)

I FIRST claim that a young Unitarian is entitled to expect the older church members to set a good example. I admit this may seem a platitude, equally applicable made outside our denomination and equally difficult to put into practice but I have selected it as one of the things a young Unitarian in particular should expect, because in Unitarianism more than other religions, the example of the older members is vital to the education of the younger ones.

The need for this education does exist, for in my own experience I have found that young Unitarians are usually far less knowledgable about their religion than other young people of other denominations are of theirs. This may seem surprising but I am convinced it is true.

Considering then that the Unitarian theology is claimed to be more enlightened than others it may seem anomalous that this state of affairs should exist but to some extent the very broadness of Unitarianism precludes its assimilation at an early age.

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It is not necessary to be familiar with the teaching methods used by other denominations to realize that their possession of a relatively comprehensive and clear cut statement of belief simplifies both the teaching and learning of their doctrines. Unitarianism on the other hand is perhaps not so much a belief as an attitude of mind and demands more than dictation and learning by rote if it is to be successfully fostered. Since then we are deprived of the methods of propaganda available to other denominations it is clear that whatever else we offer must compensate for this deficiency. One of these remaining ways is by example. Unfortunately this raises another difficulty.

Other denominations present their followers with a definite formula, but since Unitarianism allows a person to resolve for himself the details of what he shall believe, a Unitarian must have both the inclination and ability to think for himself before his religion begins to have any real significance. As this will not happen until a comparatively late stage of development he will certainly have achieved that degree of personal liberty which accompanies leaving school and starting work. Thus his attendance at church or Sunday school will lack that measure of parental compulsion which was largely responsible for his having any association with the Church at all.

During this blank period the young people have enough freedom to dissociate themselves from the Church if they wish, yet not enough responsibility to form the deeper attachment to it which is the desired goal, and there is a considerable danger of them deserting. This can only be prevented by attracting them into the social activities which are a vital part of the Church's organization, thereby compensating for the lack of religious affinity by means of social fellowship, and ensuring that the prospective Unitarian feels some sense of belonging to the Church without having to pay too much attention to the religious aspects. At the same time he is open to the influence of the other people, and dependent on the example he sees set, his final development may be quick, slow, or never.

Thus I justify my first claim: that young Unitarians are entitled to expect a good example.

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My second claim is that a young Unitarian, or in fact any Unitarian, is entitled to expect the Church Service to give him some stimulation and encouragement in his personal encounter with life.

I consider that in expecting this I am doing no more than insist that the Church should perform one of the three fundamental tasks which are proper to all churches; the other two being to provide a place for worship and provide a means of gathering together people with similar religious ideas.

These last two functions can hardly be omitted by any organized church without their absence being immediately obvious, but the one I have made a point of emphasizing can be and sometimes is missing. And yet it is at least as important as either of the other two. It is a way of infiltrating Christian philosophy into the everyday behaviour of one individual towards another and is therefore a means of bringing about the general elevation of moral values which I believe must precede any further advance of civilization. It may seem extravagant for me to claim that by behaving more honourably towards our colleagues, or honestly towards our customers we shall improve international relations, but I believe that broadly speaking, it is justified with, of course, the qualification that it will take time.

I believe that in the long run the collective behaviour of a nation must reflect the moral tone of that nation so that the only positive way to reform international relations is to improve the moral outlook of the citizens and this can only be done by influencing the individuals themselves.

I do not wish to imply that the means of doing this is a monopoly of the Church; in fact these are media which wield just as much influence in this respect, if not more, but the Church can do it and I think it should.

THE INQUIRER SYLLABUS
A SUMMARY

IN the closing months of last year the *Inquirer* published a syllabus of study for discussion groups. A number of questions were asked all related to social problems. Twenty-one reports were sent in upon the findings of the groups. Other groups met but did not send in reports. We have decided not to print a summary of the reports in one issue but to divide it into three parts for three issues, choosing three questions that appeared to attract the greatest attention among the groups. The subject dealt with in the summary below is Unemployment. It will be of more interest to allow the reports to speak for themselves as we have received them. The following, therefore, are extracts from the reports, summarizing as fairly as possible what seems to be the general opinion.

1. UNEMPLOYMENT

The question asked was: "What do you make of the statement that a little employment is necessary for the economic well-being of any society?"

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"Unscrupulous Employers"

"Conflicting personal experiences best illustrate the group's attitude to this question. On the one hand, injustice had been experienced in times of high unemployment. Having been forced into work not of their own choosing, men had had bad conditions of pay and work imposed upon them by unscrupulous employers, and had been unable to resist for fear of dismissal. On the other hand, in time of full employment, powerful unions and groups had forced up wages and prices bringing hardship to those with low, fixed incomes. Lack of incentive in the building industry had prolonged the misery of those in sore need of adequate housing. Similarly unemployment is always an evil. Sometimes it is a necessary evil; that is, when the state of the worker's mind is such as to ignore every incentive except fear."

Mass Production

"It is obviously untrue that a little unemployment is necessary for the economic well-being of *any* society—with the emphasis on the "any." An ideal society would certainly not require it, nor would a primitive society (like, say the Polynesian Islanders) where sufficient food and shelter can be had without labour. It is probably not necessary either in totalitarian regimes where sanctions more drastic than unemployment can be applied, or for that matter in limited totalitarian communities such as ship's companies.

"A contributory cause tending to undermine the sense of individual responsibility is the growth of large-scale mass-production. Under mass-production relations become much more impersonal and the desire to give of one's best either in quantity or quality of work tends to be weakened. As in the same way many people think it is legitimate to avoid paying the full amount of income tax or of railway fare if it can be avoided—whereas the same people would never dream of stealing from a neighbour or even from a shop. The group recognized, of course, that it is only a minority in society which are wanting in sense of responsibility, nevertheless, the behaviour of a minority could prevent the smooth working of an idealistic scheme and, unfortunately, bad examples are contagious. The group did not go so far as to suggest that the idea of full employment should be abandoned but suggested that a lower level of economic well-being would probably have to be accepted in consequence.

"In the past, other incentives have operated in industry besides fear of unemployment or hope of tangible reward. A craftsman used to take considerable pride in his craft. He still does, but the sentiment is diminishing. A job is done best when there is a sense of satisfaction in doing it. Many arduous professional services are undertaken willingly by all sorts of people and out of all proportion to the reward or cash payment, probably out of a sense of public duty, e.g. doctors and nurses during an epidemic or a bad accident, miners during an accident underground. Much unpaid work in the cause of charity and public service is carried out voluntarily. Business and professional men also set high store on the good esteem of their fellows. All these are, or have been, incentives but they do not fully take the place of fear of unemployment or hope of tangible reward."

Planned Economy

"We do not think that unemployment is necessary for the economic well-being of the community. The comparatively happy days of 1945-1950 with its run of full employment show this to be true. It is, of course, merely one point of view, as is the question if made as an assertion. But it has yet to be tried in the post-war world. Thus we do not believe in a pool of unused labour. The exhorbitant claims of workers during full employment must be checked of course, as in fact it was in this country during such a phase. The real difficulty, it was felt, was the disruption of specialized trades such as would prove difficult to restart or replace. Planned economy we feel to be most essential, and in this planning we thought the state ought to have in immediate readiness Farming and Civil Engineering schemes to combat localized and, to a proportionate degree, national slumps."

"Injustice Remains"

"In its inception the Trades Union was a grand moral group. But injustice remains, only the field of it has shifted. It is now possible—and there seems some proof of its happening—for the worker to exploit his employer and the public—another injustice—so that the pendulum seems to have swung, not only too far, but out of its true line of oscillation; for what was a fine and most necessary reform to cure injustice, has now become—or is in process of becoming—a danger to the calibre and character of the workers whom it set out to serve. To do in a day less than you are honestly able to do, is not to do a day's work and should not receive a day's wages.

"One realizes how easy it is to criticize—how difficult to readjust in fairness to all."

Annual Meeting Advertisements

Please send your advertisements for the Assembly Meetings as early as possible.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"Interregnum"

SIR,—An arresting word. To test the question whether ordinary working class people know the meaning of the word, I asked a number of workers in different occupations (men and women), and the result is that 66 per cent. had no idea of the word or its meaning.

So the question arises, are our Unitarian writers and Ministers leaving their ordinary readers and hearers just bewildered?

To put the question differently, are we reaching the people with our message and is the use of "high flown" language one cause of our scanty congregations?

Bunyan could write a masterpiece with small and simple words. Blake could produce beauty from easy words (see Hymn 142). Burns could preach brotherhood without using "jaw breakers", and the three had no university training, and ordinary folk still love their works.—Yours,

Lincoln. *John Forman.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

New Ministry

The Rev. Donald P. Maw, M.A., B.D., has received and accepted a unanimous invitation to Rosslyn Hill Chapel, Hampstead, and Stamford Street Chapel and Mission, London.

Resignation

The Rev. John Croft has resigned the ministry of All Souls' Church, Golders Green, and is entering the teaching profession.

Unitarian Mayor

The congregation of the Octagon Chapel, Norwich, has learned with much pride and pleasure that one of its members is to be chief citizen of this ancient borough during the Coronation Year. Mr. R. H. Mottram, J.P., F.R.S.L., has accepted an invitation to become Lord Mayor of Norwich. The installation will be on May 19, and a Civic Service is to be held at the Octagon Chapel on July 5. Of the four members of the Octagon who have been chosen for this distinction (the last was elected in 1896) three have been members of the Mottram family.

THE UNITARIAN COLLEGE - MANCHESTER

CENTENARY APPEAL FUND

FINAL TARGET £10,000 by 1954

NOW WANTED £7,000 by Christmas, 1953

ALREADY RECEIVED £5,758 at Christmas, 1952

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Women's League: Liverpool District: The Annual Meeting took place in perfect spring weather at West Kirby Church on Tuesday, March 10, 1953.

The well filled Church (78 members were present) looked very lovely decorated with beautiful spring flowers.

Mrs. Bosworth, conducting the service, read the parable of the Good Samaritan. Although she said her address had no title or text, her theme was this parable, she urged all present "to care." To be interested in their neighbours, their families, their Church and, not least, to not lose interest in themselves. It was only by caring we could help to bring peace to the world.

An anthem was rendered by the Choir under the direction of Mrs. Oates, Mrs. Holden officiating at the organ. Tea (always a delight at West Kirby) followed, members partaking, amongst other good things, of the contents of an American Alliance parcel.

The 44th Annual Meeting followed. The Chairman, Mrs. E. Shirvell Price, made sympathetic reference to the passing of Mrs. Herford and Mrs. Coventry, two well-loved members. It was particularly sad to be meeting at West Kirby without Mrs. Coventry, a faithful worker there for so many years.

After the passing of the Annual Reports, the officers were re-elected for 1953.

Mrs. Price expressed the regret of all present that the Rev. and Mrs. D. Williams would shortly be leaving West Kirby and wished them every success in their work at their Church in Derby.

Doncaster: March has been a month rich in well-attended special Services including a "Young People's Service" conducted entirely by local U.Y.P.L. members with Mr. G. Waywell delivering the address; a Hucklow Service conducted by the Rev. Graham Short, to whom was handed by the May Queen (Molly Bartrop) a cheque for £32 12s. for the Children's Home Rebuilding Fund; "Mothering Sunday Service" at which the May Queen handed a posy of violets and hyacinths to the youngest member of each family present for presentation to "mother" in the congregation and a "Service of All Faiths and All Nations" conducted by the Rev. G. W. Parkinson in the presence of a congregation of 240; Lessons from their respective scriptures were read by a Muslim, Hindu, Jewish Rabbi and Anglican Priest while Councillor G. Harrison, local Convener of the "World Congress of Faiths," conducted prayers of the World Faiths and Swami Ghanananda preached on "The Harmony of Faiths." All the participants were fully robed and presented a dignified and colourful scene. The Mexborough Male Voice Choir of thirty voices led the singing including the chanting of the Buddhist Beatitudes. This truly inspiring Service served but to confirm the saying contained in a message of good wishes from "The Buddhist Society" and read by the Minister, "The ways to the ONE are as many as the lives of men."

Hull: On Sunday, March 22, members of the Society of Friends joined in the evening service when Mr. Cadifor Evans spoke on the significance of silence. After the service the majority adjourned to the Parlour as guests of the Young People's Institute; and under the chairmanship of Mr. Robert Strachan there was a happy interchange of ideas on religious practices and outlooks. Sometime ago the Friends asked the congregation to share their Meeting and to explain the Unitarian faith.

Leicester, Narborough Road: The month of March has been marked by great activity. On March 1 "Youth Sunday" was observed when members of the Junior Church were responsible for the devotional portion of the service. The congregation numbered 65, almost half of this total being members of either the Junior Church or the Youth Fellowship which meets weekly. Mothering Sunday was again honoured by a "very beautiful and touching service" and attended by an even larger congregation. On March 13 the Annual General Meeting was held when tribute was paid to the untiring service of Mr. Secretary-Lay Minister who, in the midst of a busy life as a social worker in the city, has done much to sustain and advance the witness of the Church. The Treasurer's report showed considerably increased personal subscriptions and offertories. The Men's League, established in the autumn, bids fair to becoming, in the deepest sense, complementary to the long-established Women's League. Following substantial reroofing and refencing of the Church, for which payment has been made, it is proposed to proceed with the repointing of the outer walls of this beautiful little sanctuary of the Spirit.

Manchester, Gorton: On Saturday, March 14, over £120 was raised for the Children's Home Rebuilding Fund.

In response to the suggestion of the Appeals Committee, some 50 schools sent parcels of goods—some large—some small—(but all equally welcome) as a sign of goodwill and support. They came mostly from the Manchester district and the North-East Cheshire district, but some were from much further afield, including North-East Lancashire and South Wales. The Chair was taken

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 29, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. VALLANCE, 6.30, Dr. ALFRED HALL
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, ——
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. H. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. F. HANKINSON
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. GRACE MEWHORT
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART 6.30, Rev. RONALD MCGRAW
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. L. CHANDLER
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. GREWER
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Rev. W. WADDINGTON 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Dr. D. C. GREEN
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30 Mr. S. R. BUTLER
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. L. A. GRIBBLE
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 3, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL
DERBY, Friar Gate Unitarian Chapel, 6.30, ——
DITCHLING, Old Meeting House, 10.45, Short Service followed by Annual Meeting
DONCASTER, Free Christian Church, Hall Gate, 11, Rev. E. A. DAVIES, 6.30, Rev. E. D. DAVIES
DOVER, Adrian Street, Unitarian Church, 6.30, ——
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Mr. W. LLOYD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 10.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. JOHN KELTY
ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 10.30, and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45, Mr. GEOFFREY WAYWELL, 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vaganta Hall, Gernon Walk, 11, Rev. J. REECE WALKER
LEWES, Westgate Chapel, 11, ——
LINCOLN, High Street, Unitarian Chapel, 6.30, Supply
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURREN
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDNEY PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. J. P. CLARKE
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GORING
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. D. P. OSBORN
LONDON, Hampstead, Rosslyn Hill, 11, Dr. MORTIMER ROWE
LONDON, Highgate Hill Unitarian Church, 11, Mr. N. J. TEAPE
LONDON, Ilford High Road, 6.30, Mr. FRANK LEWIS
LONDON, Islington Unitarian Church, Upper Street, Preston Hall, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. VICTOR FOX 7.15, Junior Church
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. DAVID P. OSBORN
LONDON, Leytonstone, Leo Bridge Road, Kassia Grove, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUNBLE
LONDON, Richmond Free Church, Onslow Road, 11, Rev. G. E. HALE, Good Friday, 11, Rev. VICTOR FOX
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mr. C. G. KENWAY
LONDON Theistic Church, 28 Bell Street, Edgware Road, Services Suspended
LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 First Sunday in the Month), Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. W. SPOONER
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, ——

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane. 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. HENRY TITTLE
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
NANTWICH, Old Chapel, 6, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., Ladies' Sunday, 2.45 and 6
NORTHAMPTON, Kettering Road Church, 6.30, Rev. W. H. THAME
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel. Church Street, 6.30, Rev. ALUN WILLIAMS
RINGWOOD, Hants., The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, ——
SALE, Atkinson Road, 11, Rev. WILLIAM DYER
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS 6.30, Dr. RODERICK MICHAEL
SHEFFIELD (Attercliffe), 6.30, Rev. W. MILLAR
SHEFFIELD, Fulwood Old Chapel, 11, Rev. W. MILLAR
SHEFFIELD, Unity Church, Crookesmoore Road, 11, Rev. H. CRABTREE, 6.30 Rev. G. W. PARKINSON
SHEFFIELD, Upper Chapel, 11, Rev. G. W. PARKINSON, 6.30, Rev. H. CRABTREE
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINGTON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. BASIL VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KEREKI
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month) Rev. ARTHUR PEACOCK
WEST BROMWICH, Lodge Road, 6.30, Mr. T. POOLE
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS
WHITBY, Flowergate Chapel, 6, Mrs. K. ADAMSON
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

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SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TONKIN. Manse Telephone LX 5321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JOHN A. CRAIG
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic Rev. P. M. PETURSSON

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
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by Mrs. Cottier, who welcomed Dr. Dorothy Tarrant, the Opener. Dr. Tarrant opened the Sale with a few words of greeting from the General Assembly and said how happy she was to be associated with the Rebuilding Fund Appeal.

The various stalls were run by ladies from Ashton, Dukinfield, Cross Street, Gee Cross, Hucklow, Stalybridge and Stockport. Immediately after the opening there was a rush to the Hucklow stall, where fresh farm produce was on sale. When the Sale closed there was a fair amount of goods left over and these were packed in two hampers and taken to Hucklow for sale during the coming holiday season. The money raised will be added to the "Spring Fair" Account in aid of the Children's Home Rebuilding Fund.

The members of Brookfield Sunday School ran a first-class tea room and they are to be congratulated on their hard work and the excellent facilities provided.

Laura Hutchings Milne

Mrs. L. H. Milne, who died on March 9 at the age of 85, was a comparative newcomer to Brighton, having come there from Bury on the death of her husband, to live with her sister, Miss Nicholson, who has for years been a member of Christ Church (Unitarian), New Road. Quiet and unassuming, and devoted to her relatives, Mrs. Milne had a long illness, being devotedly nursed by Miss Fanny Nicholson until the end. The Cremation Service, at the Downs Crematorium, Brighton, took place on March 13, the service being conducted by the Pastor of Christ Church, Mr. John Rowland, who paid tribute to Mrs. Milne's great family loyalty and affection.

J.R.

The

HIBBERT JOURNAL

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Death

MOTTRAM—March 12, at Maryville, Gullane, Alfred Hugh, F.R.I.B.A., F.R.I.A.S., F.S.A.(Scot.), younger son of the late James Mottram, of Norwich.

Change of Address

Rev. J. WILLIAM and Mrs. DYER, The Manse, Killinchy, Co. Down, Northern Ireland.

From April 1, the Rev. L. S. PRESTON, Deep Spinney, Shaftsbury Road, Rustington, Surrey.

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